



## Book Review ‘D’raja Kelantan Mosque’ (Malay Version)

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<p><b>Abstract:</b> Mosque play an important role in the state of Kelantan. There are five mosques discussed in this book. The first is D’ Raja Long Yunus Mosque or Langgar Mosque. The second is the Sultan Muhammad I Mosque or the Jajahan Jeli Mosque. Third is Sultan Muhammad II Mosque or Telipot Mosque. The fourth is Sultan Muhammad III Mosque or Bandar Pasir Mas Mosque. The fifth is Sultan Mansor Mosque or Kampung Sireh Mosque. The five mosques located in the state of Kelantan are discussed from the perspective of the historical development, namely the date they were built, why they were built, the origin of the mosque name, the location of the mosque, the function of the mosque to the local community, the cost of building the mosque and the management of the mosque. The names of these mosques have their own significance, related to the relationship between Islam, the King and the People in the state of Kelantan.</p> <p><b>Keywords:</b> Mosque, Kelantan, Malay, Sultan, Society, Islam.</p>	<p style="text-align: center;"><b>Review Paper</b></p> <p><b>*Corresponding Author:</b> <i>Dr. Uqbah Iqbal</i> Managing Director, Pitas Agriculture, Kampung Mempakad Darat, 89100 Pitas, Sabah</p> <p><b>How to cite this paper:</b> Uqbah Iqbal (2023). Book Review ‘D’raja Kelantan Mosque’ (Malay Version). <i>Middle East J Islam Stud Cult.</i>, 3(4): 47-48.</p> <p><b>Article History:</b>   Submit: 17.11.2023     Accepted: 18.12.2023     Published: 22.12.2023  </p>
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### INTRODUCTION

Issued by the Council of Islamic Religion and Malay Customs of Kelantan, the mosque in terms of language means place of prostration. The word mosque comes from the Arabic word *sajada*, *yasjudu*, prostrate. *Sujud* in its meaning means obeying and humiliating oneself by placing the forehead to earth as a sign of devotion to Allah S.W.T. The mosque associated with prostration

Also provides some understanding, among others a sense of respect, awareness of caliphate, the will to follow or adapt to the decrees of Allah S.W.T. that is *sunnatullah* and so on. All of the following definitions give an idea of how necessary it is the institution of the mosque is managed sustainably to reach the level of *ubudiyah*. Thus it is demanding that the management of the mosque needs to be empowered along with the current of the times. In the context of mosque management in the state of Kelantan, the Council of Islamic Religion and Malay Customs of Kelantan under the patronage of His Majesty Tuanku Sultan Muhammad V is the body entrusted with managing the affairs of the mosque, always taking steps pro-active in building and promoting mosques. Under the patronage of the king's institution, the Council of Islamic Religion and Malay Customs of Kelantan intending to express respect for the role of Sultan-Sultan and the previous Yang Dipertuan Negeri in dignifying and protecting the religion of Islam

for the well-being of the people. This pure desire is realized with the efforts of the name of all the mosques in the states and colonies in this state with the names of Sultan-Sultan and Yang Dipertuan Negeri who rule the state of Kelantan. With the permission of His Majesty Sultan Muhammad V, the Council of Islamic Religion and Malay Customs of Kelantan has renamed the following mosques. Langgar Town Mosque to D'Raja Long Yunus Mosque in Langgar, Kota Bharu, Jajahan Jeli Mosque to Sultan Muhammad I Mosque in Jeli, Telipot Town Mosque to Sultan Muhammad II Mosque in Telipot, Kota Bharu, Bandar Pasir Mas Mosque to Sultan Muhammad III Mosque in Pasir Mas, Kampung Sireh Mosque to Sultan Mosque Mansor in Sireh Village, Kota Bharu. The Sultan's names are immortalized as a sign memory for the eyes of the younger generation and future generations, so that the history of the land can be traced spill the lucky land is not forgotten.

This book also provides historical information about the existence of 5 mosques in the state of Kelantan. The first is D'Raja Long Yunus Mosque or Langgar Mosque. Langgar Mosque was built on late 1870s. There is a cemetery next to this mosque, ie a tomb reserved for Kelantan Royal relatives. According to history after the death of al-Marhum Long Yunus in Pengkalan Galoh, Kampung Sireh, His Majesty has buried in an area called Langgar. This mosque was then built based on the name the cemetery area. The mosque known as Jajahan Jeli Mosque is a main mosque which is located in the colony

of Jeli Negeri Kelantan. This mosque was built at the beginning of the year 1982 was on the initiative of KESEDAR and local residents. This mosque has been completed and used in 1982 with an expenditure of approximately RM 200 thousand. In terms of the structure of the mosque building which has a large room has been used by the congregation members and also the school students who are around the mosque so that they can perform worship in addition to sitting in the mosque. Majid Telipot was built in 1978 in Telipot Village, in Kota Bharu City. This mosque was built on the site of the former The Agricultural Office located on Jalan Telipot, belongs to the state government. Pasir Colony Mosque Mas is the main mosque located in Pasir Mas Colony. The mosque was built in 1937 has undergone several expansions and modifications with the last one is in 1984. The spacious mosque space has been utilized with several facilities such as the provision of a mini library for the use of congregation members and also the school students around the mosque to fill their spare time on the side sitting in Itikaf in the mosque and increasing knowledge. Kampung Sireh Mosque is ready built on February 1, 1985. This mosque was named in conjunction with the name of the local village. This mosque was built in Kampung Sireh. The location of this mosque is very strategic because of its position in Kota Bharu City and close to the main roads, in addition to being in the middle of the travel route of public vehicles such as buses and rental cars through places like Kampung Pintu Geng, Kampung Kota, Kampung Wakaf Che Yeh, Bunut Payong,

Kubang Kerian, Universiti Sains Malaysia Hospital, Kubang Kerian, Raja Perempuan Hospital Zainab II, Kota Bharu and other places.

The new names of mosques recorded in this book have their own significance. The mosque given this name is D'Raja Long Yunus Mosque, Sultan Muhammad I Mosque, Sultan Muhammad II Mosque, Sultan Muhammad III Mosque and Sultan Mansor Mosque. Name-The name of this mosque was taken in conjunction with the name of the Yang-Dipertuan of Kelantan on the basis of upholding the teachings of Islam in this country. The names of these Sultans are expressed and translated in a symbolic form as the devotion of a servant to his khaliq. Indirectly, the people will know about the history of Kelantan state government during the old days. This matter is important for the preservation of the identity of the Malay nation which is at the core of Islam continue to be preserved and awake. Through the devotion of the Sultan's great names to the mosque this, hopefully will be able to build a strong bond between Islam, the King and the People in accordance with the slogan Islam Lived, King Obeyed, People Protected in order to be able to live more the integrity of Islamic civilization in Kelantan Darul Naim.

## REFERENCE

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